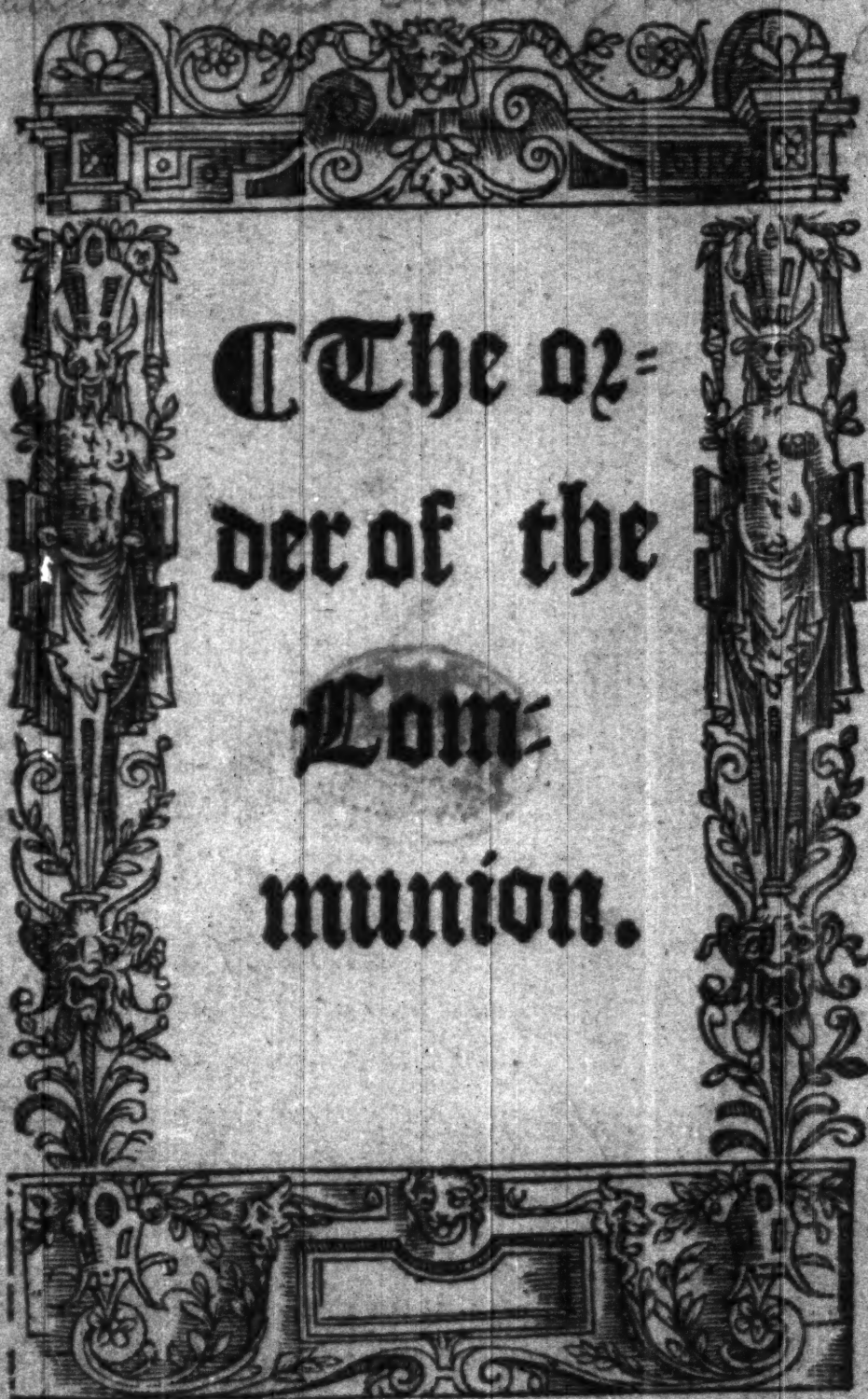


*2 Litany, Preface, Church, Ritual and  
Cremation  
Books*



**The or-  
der of the  
Com-  
munion.**





# The proclamation.



Edward by the grace of  
God kyng of Englad Fraunce  
and Irelande, defendoz of the  
faith, & of the churche of En-  
gland and Ireland in erthe  
supreme hed: to all and singu-  
lar our louing subiectes, Gre-  
tyng: for so muche as in our high Court of Par-  
liament lately holden at Westminster it was by  
vs with the concent of the lordes spirituall and  
temporall, and Commons there assembled moste  
godly and agreably to Chyistes holy institution  
enacted, that the moste blisshed Sacrament of the  
body & bloud of our savior Christ, should from  
thensfurth be commonly deliuered and ministerd  
vnto al persones with in our realme of England  
and Irelande, and other our dominions vnder  
bothe kyndes, that is to say, of bread and wyne,  
(except necessitie otherwaies require) least euery  
man phantasying and deuising a sondry way by  
hym selfe, in the vse of this moste blisshed Sacra-  
ment of vnitie, there might thereby arise any vn-  
seemely and vngodly diuersitie: Our pleasure is  
by thadvice of our moste dere vncle the duke of  
Somerset gouernour of our persone, and Pro-  
tector of al our Realmes, dominions & subiectes  
and other of our priuey counsaile, that the sayd  
blessed Sacramēt be ministred vnto our people  
only after such fourme and maner as hereafter,  
by our aucthoritie, with thadvice before mencio-

### The proclamation.

ned is set furthe and declared: Wyllyng euery man with due reuerence and chirstian behaueoz to come to this holpe Sacramente and moste blessed Communion, lest that by the unworthe receiuing of so high mysteries, they become guiltie of the body and bloude of the Lorde, and so eate & drinke ther awne dampnacion: but rather diligently tryng themselves that they may so come to this holy table of Chyste, and so be pattakers of thys holy Communion, that they maye dwell in Chyste, and haue Chyste dwelling in them: And also with suche obedience and conformitie to receaue thys oure ordinaunce, and most godly direction, that we may be encouraged from time to tyme, further to trauell for the reformation & setting furthe of suche godly orders, as maye bee moste to godes glozy, the edifyng of our subiectes, and for thaduauncement, of true religion. Whiche thing, wee (by the healpe of God) mooste earnestly intend to bring to effectte: Wyllyng all our louing subiectes in the meane tyme, to stave and quiet them sealfes with this oure direction, as men content to folowe aucthoritie (accozding to the bounden duty of subiectes, & not enterprysing to ronne afoze, and so by their rashenes, become the greatest hynderers of suche thynges, as they more arrogantly then godly, wolde seme (by their awne priuate aucthoritie) moste hotly to set forwarde. Wee woulde not haue oure subiectes so muche to mislike oure Iudgement, so much to mistruste our zeale, as though we eyther coulde not discerne what were to be done, or woulde not  
do all



## **The proclamation.**

do all thinges in due tyme: God be prayſed, wee  
knowe bothe what by his woorde is mete to bee  
redreſſed, and haue an ernest minde by the aduiſe  
of our moſte dere vncle, and other of our priuy  
Counſail, with al diligence and cōuenient ſpede  
ſo to ſett furthe the ſame, as it maye moſte ſtand  
withe godes glory, and edefiying and  
quietnes of our people: Whiche wee  
doubt not but all our obedient  
and louyng ſubiectes, wyl  
quietly and reue-  
rently tary  
for

**God ſaue the Kyng.**

# The order of the Communion.



Firste the personne, Vicar, or curat, the next Sunday or hollyday, or at the least, one day before he shall minister the Communion, shall geue warning to his parishioners, or those whiche be present, that they prepare them selves therto, sayng to them openly and playnly as hereafter followeth, or such lyke.

**D**Ere frēdes, and you especially, vpon whose soules I haue cure and charge, vpon      Daye next I doe entēd by Godes grāce to offer to all such as shalbe therto godly disposed, the most cōfortable Sacramēt of the body and bloud of Christ, to be taken of them in the remembraunce of his most fructifull and glorious passion: By the which passion, we haue obtained remissiō of our sinnes, and be made partakers of the kyngdome of heuen, wherof, we be assured & assured if we come to the said Sacrament, with hartie repentaunce of our offences,



The order of the Communion.

offences, stedfast faith in Godes mer-  
cy, and earnest mynde to obey godes  
Wyll, and to offend no more: wherfore  
our dutie is, to come to these holy mi-  
steries with most hartly thākes to be  
geuen to almighty God, for his infi-  
nite mercy and benefites, geuen & be-  
stowed vpon vs, his vnworthye ser-  
uautes, for whome he hath not only  
geuen his body to death and shed his  
bloud, but also doth vouchesaufe in a  
Sacrament and misterye, to geue vs  
his sayd body and bloud spiritually,  
to fede and drynke vpon. The which  
Sacrament, being so diuine and holy  
a thyng, and so comfortable to them  
which receaue it worthely, & so daun-  
gerous to them that will presume to  
take the same vnworthely, my duti is  
to exhort you, in the meane season, to  
consyder the greatnes of the thyng,  
and to searche & examyne your awne  
consciencs, and that not lightlie, nor  
after the maner of dyssimulers with  
god: But as they which should come  
to a

The order of the Communion.

to a most godly and heavenly banquet  
not to come, but in the mariage gar-  
mēt required of God i scripture, that  
you may so muche as lyeth in you, be  
found worthe to come to such a table:  
The wayes and meanes therto is.

Fyrst that you be truly repentaūte  
of your former euil life, and that you  
confesse with an vnfayned hart to al-  
mightie god your synnes & vnkynde-  
nes towarde his Maiesty cōmitted  
eyther by Wyll, Worde or Dede, infir-  
mytye or ignoraunce, and that withe  
inwarde sorowe and teares, you be-  
wayle your offētes, and require of al-  
mightie god, mercy, and pardon, pro-  
mising to him, frō the botome of your  
hartes, thāmendment of your former  
life. And emonges al others, I am cō-  
maūded of God, especially to moue &  
exhort you, to reconcile your selves to  
your neighbours, whome you haue  
offended, or who hath offended you,  
putting out of your hartes, all hatred  
and



The order of the Communion.

and malice against them, and to be in  
loue and charyte With all the worlde  
& to forgeue other, as you wolde that  
God should forgeue you. And if ther  
be any of you whose cōscience is trou-  
bled & greued in any thing, lackyng  
comfort oꝝ counsaile, let him come to  
me oꝝ to some other dyscrete & lerned  
pꝛiest taught in the lawe of God, and  
confesse and open his synne and grief  
secretlye, that he maye receaue suche  
ghostlie counsaile, aduise, and comfort  
that his conscience maye be releued,  
and that of vs as a minister of God &  
of the church, he maye receaue cōfoꝛte  
and absolution, to the satisfaction of  
his mynd and auoyding of al scruple  
and doubtfulnes: requiringe suche as  
shalbe satisfied with a generall con-  
fession, not to bee offended with them  
that doth vse, to their further satis-  
fyinge thauriculer and secret cōfessio  
to þ pꝛiest, noꝝ those also which think  
nedeful oꝝ cōuenient foꝝ the quietnes  
of ther awne cōsciences, particularly

**The ordre of the communion.**

to open ther synnes to the priest, to be offended, with them whiche are satisfied with their humble confession to God, and the generall confession to the Church: But in al these thinges to folowe and kepe the rule of Charitie: and every mā to be satisfied with his awne conscience, not iudging o-ther mennes myndes or actes, where as he hath a warrant of Gods woord for the same.

The time of the Communion, shalbee immediately after that the priest him selfe hath receiued the Sacrament, without the variyng of any o-ther Rite or Ceremony in the Masse (vntill other order shalbe provided) but as heretofore vsually the priest hath doen with the Sacrament of the body, to prepare, blisse and consecrate so much as will serue the people: so it shal contynue still after the same maner and fouerme, saue that he shal blisse and consecrate the biggest Chalice or soome faire and conuenient Cup or Cuppes full of wyne, with soome water put vnto it. And that daie, not drinke it vp al him selfe, but takyng one onely suppe or draught, leue the reste vpon the Altare couered, and turne to them that are disposed to bee partakers of the Communion, and shal thus exhorthe them as foloweth.

**Verely**



The order of the communion.

Derely beloued in the lord, ye com-  
myng to this holy cōmunion, muste  
consider what saint Paule writeth  
to the Corithians, how he exhorreth  
al parsones diligētly to trye and exa-  
mine them selves, or euer they presume  
to eate of this bread or drinke of this  
Cuppe, for as the benefite is great, if  
with a true penitent harte, and liuely  
faith we receue this holi Sacrament  
(for then we spiritually eate the flesh  
of Christe and drinke his blood: Then  
we dwell in Christ and Christ in vs,  
we be made one with Christ & Christ  
with vs) so is the daunger greate. if  
wee receiue the same, vnworthely, for  
then we become guilty of the body and  
blood of Christ our sauioꝝ, wee eate &  
drinke our awne dampnaciō (because  
we make no difference of the Lordes  
body) we kindle Gods Wrath ouer vs  
we prouoke him to plage vs with di-  
uerse diseases and sondꝝ kindes of  
death, Iudge therefore youre selves,  
( brethꝛen ) that ye bee not iudged of  
B.ij. the

The order of the communion.

the Lord: let your mynd be withoute  
desire of synne: Repent you trulie for  
your synnes passe, haue an earnest and  
liuely faith in Christ, our saviour: be  
in perfect charitie with all men, so  
shall ye be, mete partakes of these ho-  
ly misteries: But aboute all thynges  
you muste gette most humble & hartie  
thankes to God the father, the sonne  
and the holy ghoſte, for the redemptiō  
of the world, by the death and passion  
of our savior Christ both God & man  
who did humble him selfe euen to the  
death vpon the crosse for vs misera-  
ble sinners, lying in darknes and the  
shadowe of death, that he might ma-  
ke vs the children of God, and exalte  
vs to euerlastyng life. And to the ende  
that we shoulde alwaye remember  
the excedyng loue of our Master and  
only saviour Iesus Christ thus doig  
for vs, and the innumerable benefi-  
tes whiche by his precious bloud shed-  
dyng, he hath obteyned to vs, he hath  
left i these holy misteries as a pledge  
of his



The ordze of the communion.

of hys loue, and a contynnall remembrance of thesame, his awne blessed body and precious bloud, for vs spiritually to fede vpon, to our endles comforte and consolation. To hym therfore with the father and the hollyghost, let vs geue, as wee are most bounden, continual thanks, submitting our selves wholly to his holy wyl & pleasure, and studiyng to serue him in true holynes and righteousnes all the dayes of our life. Amen.

**T**hen the priest shall say to them which be redy to take the Sacrament.

If any man here be an open blasphemmer, an aduouterer, i malice, or enuy or any other notable cryme, & be not truly sorry therefore & earnestlye mynded to leaue thesame byces, or that doth not trust him self to be recōcyled to almighty God, & in charytie with all the worlde, let him yet a while bewaile his sinnes & not come to this holy table, lest after the takig of this moste blessed breade, the deuell enter

B. iij. into

The order of the Communion.

2 into hym as he did into Judas, to full  
fill in hym all iniquitie, and to bryng  
hym to destruction, bothe of body and  
soule.

Here the priest shall pause a while, to se if any  
man will withdraue hym selfe: and if he perceiue  
any so to do, then let him common with hym pri-  
uely at conuenient leasure and se whether he can  
with good exhortacion, bryng him to grace: and  
after a litle pause, the priest shall saie,

1 You that do truly and earnestly re-  
pent you of your synnes and offences  
committed to almightye GOD, and  
bee in loue and charitie with your  
neighbours, & intend to leade a new  
life, and hartely to followe the com-  
maundementes of God, and to walke  
from hensfurthe in his holy waies,  
draue nere, and take this holy Sa-  
crament to your comforte, make your  
humble confession to almightie God,  
and to this holy Churche, here gathe-  
red to gether, in hys name, mekely  
knelyng vpon your knees.

Then



**The ordze of the communion.**

Then shal a generall confession bee made in the name of all those that are mynded to receiue the holy Communion, either by one of them, or els by one of the ministers, or by the priest hym selfe, all knelyng humbly vpon ther knees.

Almightie God, father of our lord Jesus Christe, maker of all thynges, iudge of all menne, we knowlege and bewaile our manifold sines and wickednes, whiche we from time to time moste greuously haue committed by thought, woorde, and deepe, againste thy diuine Maiestie, prouoking moste iustely, thy wrathe and indignacion against vs: we doe earnestly repent, and be hartely sozy, for these our misdoynge: The remembraunce to them is greuous vnto vs, the burthen of them is intolozable, haue mercy vpon vs, haue mercye vpon vs, moste merciful father, for thy sonne our lord Jesus Christes sake: Forgeue vs all that is past, and graunt that we maie euer hereafter, serue and please thee, in newnes of life, to the honoure and  
glory

The ordre of the Communion.  
gloze of thy name , through Iesus  
Christ our Lorde.

Then shall the priest, stand vp and tur-  
nyng hym to the people, say thus.

Our blessed Lorde, who hath left po-  
wer to his Church, to absolue penitēt  
synners from their synnes, and to re-  
store to the grace of the heuēly father  
suche as trulie beleue in Christ , haue  
mercy vpon you , pardon and delyuer  
you from all synnes , confirme and  
strengthen you in al goodnes, and bring  
you to euerlastyng life.

Then shall the priest stande vp, and turnyng  
him to ward the people, say thus,

Here what comfortable woordes our sauour  
Christ saith to all that trulye turne to hym.

Come vnto me all that trauail and  
be heauy laden , and I shall refreſhe  
you. So God loued the world, that he  
gaue his only begottē sonne, to thend  
that all that beleue in him, should not  
perishe, but haue life euerlastyng.

Here also what S. Paule saith.

This is a true sayng, and worthy  
of all



The order of the communion.

of all men to be embraced and recea-  
ued, that Jesus Christ came into this  
world to save synners.

Hearc also what S. Iohn saith.

Yf any man synne, we haue an ad-  
uocate with the father, Jesus Christ  
the righteous, he it is that obteyned  
grace for our synnes.

Then shall the priest knele doune & saye  
in the name of al them that shall receaue y<sup>e</sup> Com-  
munion, this prayer folowynge.

**W**E do not presume to come to this  
thy table (O mercifull Lord) triu-  
sting in our awne ryghteousnes, but  
in thy manyfold and greate mercyes:  
we be not worthie so muche as to ga-  
ther by the crōmes vnder thy table:  
But thou arte the same Lord, whose  
propertie is alwayes, to haue mercy:  
Graunt vs therefore gracious Lord  
so to eate the fleshe of thy dere sonne  
Jesus Christ, and to drynk his blood,  
in these holy misteries, that we maye  
continually dwell in hym, and he in  
vs, that oure synful bodyes, maye be  
made

The order of the cōmunion.  
made cleane by his body, and our sou-  
les washed through his most preci-  
ous blood. Amen.

Then shall the priest rise, the people still reue-  
rentlie kneeling, and the priest shall deliuer the  
Communion, first to the ministers, if any be ther  
present, that they maye be redy to helpe the priest  
and after to the other. And when he hath deliuer  
the Sacrament of the body of Christe, he shall  
say to every one, these wordes followyng.

The bodye of oure Lorde Jesus  
Christ, which was geuen for the, pre-  
serue thy body vnto euerlastyng life.

And the priest deliuering the Sacrament of  
the blood, and geuing every one to drinke once  
and nomore, shall saye.

The blood of oure Lorde Jesus  
Christ, which was shed for the, preser-  
ue thy soule vnto euerlastyng life.

If there be a deacon or other priest, then shall  
he folowe with the Chalice, & as the priest mini-  
stereth the bread, so shall he for more expedition  
minister the wyne, in forme before written.

Then shall the priest, turnyng him to þe people  
let the people depart with this blessing.



**The order of the communion.**

**The peate of God whiche passeth  
all vnderstandyng, kepe your hartes  
and myndes in the knowlege and  
loue of God, and of his sonne Iesus  
Christe, our Lorde.**

**To the which the people shal aunswere.  
Amen.**

**Note, that the breade that shalbe consecrated  
shalbe suche as heretofore hath bene accustomed  
And eury of the said consecrated breades shalbe  
broken in twoo peces, at the least, or moze by the  
discretion of the minister, and so distributed. And  
men muste not thinke lesse to be receiued in parte,  
then in the whole, but in eache of them the whole  
body of our sauour Iesu Christ.**

**Note, that if it doth so chaunce, that the wyne  
halowed and consecrate dooth not suffice or bee  
ynough for them that dooe take the Commu-  
nion, the priest after the firste Cup or chalice  
be emptied, may go again to faultare, and reue-  
rentlie, and deuoutlie, prepare, and consecrate an  
other, and so the thirde, or moze lykwise, begyn-  
ning at these woordes. Simili modo, postquam ce-**

**narum est, and endyng at these wordes, qui  
pro uobis & pro multis effunderur in**

**remissionem peccatoru,**

**and without any**

**leuacion or**

**lifting**

**vp.**

**I**mprinted at London,  
the .vii. daye of Marche, in the seconde yere  
of the reigne of our souereigne  
lorde kyng Edward the. VI.

By Rycharde Grafton  
printer to his moste  
royall Ma-  
iestie.

In the yere of our Lorde.

M.D.XLVIII.

24 MA 59

*Cum privilegio ad impre-  
mendum solum.*



